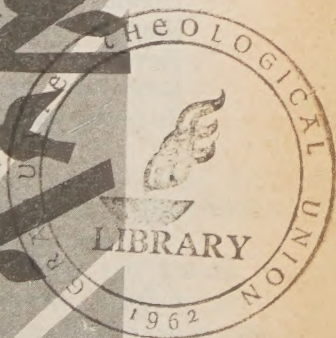


THE ANGLICAN DIGEST

I QUARTER A.D. 1979



MAR 26 1979



... we committed his body to the earth, with the words from that Book of Common Prayer whose pure English he loved, 'In sure and certain hope . . .'

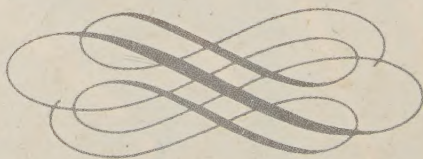
— *Letters of James Agee to Father Flye*

Agee, thou shouldest be living at this hour;
Episcopalians need thee; there is force
To change midstream our old but steady horse,
I mean our Prayer Book whence you drew your power
'Ere modern muses cut the sweet with sour.
O, James (O, William, Thomas Stearns, of course)
O, Agee (Faulkner, Eliot) shall our source
Of *common* prayer became our Babel Tower?

Thy Anglo pen and voice were like a light
Drawing their radiance from a glowing sun;
King James and Cranmer's Prayer Book, two in one,
Flowed luminous through worlds as dark as Donne's.
James Agee, light our gloom, defend our right
To poetry passed from sires, to selves, to sons.

—Laurie L. Hibbett

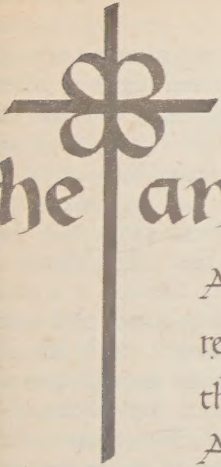
(A Wordsworthian Sonnet on Contemplating the Proposed Revision of the Prayer Book)



The cover design is by Tom Goddard

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I QUARTER A.D. 1979

the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

ETHICS AND WORK

IN THE ordained ministry, it is frequently difficult to discern where integrity and responsibility lie. Traditionally, much attention has been paid to one-to-one relationships, practically none to the broader corporate dimensions of responsibility. While the priest has some stipulated duties, many parishes are very vague about what they are trying to do, or what, precisely, they expect of their priest. Consequently, the pastor cannot really tell if he's doing a good job, and the congregation, having no clear notion of his work, thinks mostly in terms of whether or not they like him. This turns

some priests into amiable flibbertigibbets, and makes others depressed and angry.

Where nothing very specific is expected, almost anything goes. Blatant wrong-doing is not acceptable, but what constitutes malpractice cannot be defined; often, the issues are subtle.

There is a very indistinct line between helping others and helping others to feel loved and needed by making others dependent upon us in an unhealthy way. Similarly, the difference between being useful and being used is not very clear.

The clergy needs to have a clear and worthy commitment, and also

needs to be successful; its members labor under the difficulty of renouncing worldly ambition and yet of being judged by it. Certain kinds of ministerial malpractice are both popular and successful. Sometimes it takes the form of teaching and preaching that is erroneous, but more often it consists of the evasion of painful issues and questions. In theory, religion is supposed to transform our lives, but what many people actually expect is that it should make us comfortable with our sins.

On the other hand, there is a real difference between dealing with critical issues and turning the Church into a political party. If some priests err through evasion, others do so by being willing to attack anybody, any time, about anything, whether or not they know anything about it — a condition described by one writer as “aggressive incompetence”.

The ordained ministry requires a multiplicity of skills, and imposes many pressures. Despite that, little thought is given to providing adequate training, sufficient emotional support, or continuing education and personal renewal. Yet, that is a dangerous lack. It tends to emphasize survival and success at the expense of ethical ministry and sound work. Something more is wanted in a priest than cunning pragmatism wrapped in a veil of piety, but the something more will

not appear out of the air. It will appear only when the whole Church becomes more knowledgeable about the perils of the priesthood, and the legitimate emotional and educational needs of priests.

It is quite wrong to think of the Church as an ivy-mantled tower filled with tranquility, or of bishops, priests, and deacons as miraculously exempt from the vicissitudes of this life. Quite the contrary, the Church is a slice of life, filled with rough and tumble and with danger. It is not when those things are ignored, but when they are faced constructively that glimmers of wholeness and redemption begin to be seen. —
parish priest in the Diocese of Louisiana



GROWTH

EVERY now and then Churchmen when confronted with the suggestion that the Church needs to grow, react by saying that God isn't concerned with numbers; we must not play the “numbers game” — we are above such Evangelistic “gimmicks”.

Indeed the “numbers game” is not the business of the Church; however, there is a difference between playing games and fulfilling our Great Commission.

Christians. It is clear, for example, that Christ is not pleased with:

fishing without catching (St. Luke 5:4-11);

an empty banquet table (St. Luke 14:15-23);

sowing without reaping (St. Matthew 13:6-9);

a fig tree that bears no figs (St. Luke 13:3-9);

lost sheep that are not brought into the fold (St. Matthew 18:11-14);

a lost coin that is sought but not found (St. Luke 15:8-10);

harvests that are not reaped (St. Matthew 9:36-38);

proclamation without response (St. Matthew 10:14).

Clearly, unfruitfulness is bad. No matter how large the church; no matter how extensive the church program; no matter how large the budget — if there is no attempt toward growth, of what use is it all? — Taddled from a parish bulletin (Diocese of Nebraska)



PRIORITIES

DURING my five years as a schoolteacher, I was continually reminded that capable students often became so involved in extra-curricular activities that they lost sight of the real reason for being in

school, and unless priorities are set straight the educational process suffers.

The same kind of situation exists within the Church, and many capable Churchmen have become so involved with "extra-curricular" activities, within as well as without the local parish or diocese, that they have forgotten the real purpose of the Church, the gathered people of God "to continue in the Apostles' teaching and fellowship, in the breaking of bread, in prayers, in serving Christ in all persons." In other words, prayer and worship and service are essential expressions of the Christian, but many have come to the point of neglecting those areas of Christian living. It's no wonder that many today, within the Church as well as without, feel divided and fragmented, feel no great sense of purpose, meaning, or worth. Without prayer, without worship, without service, we make "gods" of the many other activities of our lives and by doing so lose all sense of self-meaning, self-worth, and purpose. To do so is to begin to die.

We in the Church need to get down on our knees and say our prayers. We in the Church need never get so busy with other things that we neglect prayer and worship or become haphazard and negligent in the same. We in the Church need to be mindful, continually, that worship is not

luxury, not something to do during a free hour on Sunday or Wednesday or whenever, not something separate from our work and play; worship is a privilege, and we should be ready and willing to make that response at every opportunity, and then, if our prayers have the right focus and perspective, we will be involved in serving our Lord through our service to one another. Opportunities for service, for helping, for ministering will present themselves and we will respond.

If something is lacking, take a mental inventory of your own life: if you do not pray, begin; if you do

not worship on a regular basis (twice a year or once a month or even twice a month is not regular) begin; if you have not looked recently outside yourself and ministered to another person, look for an opportunity and begin.

As students often must set priorities straight in order to keep the education process from suffering, so Christians must set priorities straight lest their spiritual and emotional lives suffer. Now is the time to begin. I must begin in my house and you must begin in your house. God helping us, we can and we will. —Taddled from a parish bulletin (Diocese of Arkansas)



DEATH QUESTIONS LIFE

HOW CAN you stand all that suffering and death?" I am often asked that question when people discover that I am a hospital chaplain.

I usually remind them that most people whom I visit get well (a very happy fact!) and that I see much courage exhibited, as well as compassion, cheerfulness in the midst of pain, and the enduring capacity for humor when all else is wasted away.

I know, however, what the questioner means. The finality of death is devastating and can make

us question the value of everything we thought to be good. If it all ends in death, what can be the purpose of life?

I cannot remember thinking such thoughts when I was eight years old and my father died, but I have had to deal with the fact of his death all my life since, and it is his only, but each death I have been a part of: in every one I must also face my own. It is indeed a sorrowful task, yet one which has produced in me a kind of fierce and determined joy. Perhaps it is something like the strange mixture

of grief and joy that I witnessed at the funerals of my father and my grandfather, where, in that large Pennsylvania Dutch connection, there were tears of sorrow, but also feasting and happiness in family reunion.

The same unexplainable combination of joy and sorrow is focused in the life of Jesus. He is "... a man of sorrows and acquainted with grief..." (Isaiah 53:3). He wept over Jerusalem and at the tomb of Lazarus; yet He is the one "... who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2), and to His disciples He said, "And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (St. John 16:22).

The secret of His life is that He trusted the Father who is greater than death, greater than evil, greater even than life. He did not, therefore, have to hang on to His own life or to ours. Having yielded to death He is free to live always and to give us the same power to live fully.

I have found His secret to be true in my own life and work. I am free to face the sorrows, to feel the pain, to endure the shame of human beings held in fear, selfishness, agony, and ignorance, giving myself to do such good as I can, or

at least to share what I can of their experiences; for to live is to accept my life as a gift of my Father, who is good and faithful.

To die is to let go of myself and discover the reality of safety and fulfillment in Him. While I live in this life, I face its inequities and insecurities as one that "... may fight befriended" (seventeenth century hymn), having Him with me who "... in human flesh didst conquer tears by crying, pain by suffering, death by dying" (ancient prayer), and, I would add, life by living. — A Diocese of West Missouri priest



THE PROPOSED BOOK OF COMMON PRAYER

Goodnight at last, good Cranmer.
Go in peace.

What of it that your words of
comfort cease

To speak our hearts in our
united voice?

O blessed Thomas, now you will
rejoice

In silence — other saints have found
it best

So come, and put your eloquence
to rest.

—Nancy Winters

WE RECOMMEND

§ For students and non-students who want to understand the basic themes of the Scriptures and their relevance today: A new approach to the Old Testament, *For All Mankind*, by Stuart Blanch, Archbishop of York (Oxford University Press, 200 Madison Avenue, New York City 10016, \$8.95 hardback, \$1.95 paperback), a fascinating and exciting study of the Old Testament. Much more than just another commentary, the book also provides excellent charts and questions for thought and discussion.

§ To priests, seminarians, and all involved with counselling: *What To Do When You're Feeling Guilty*, by Michael E. Cavanaugh (Claretian Publications, 221 West Madison Street, Chicago 60606, \$1.95, paperback). The author provides a thorough study on the nature of conscience and its function in our moral development along with a brilliant analysis of guilt both from a theological and a psychological point of view. "Healthy guilt is to the psyche (soul) what pain is to the body: an indication that something is wrong." When properly acknowledged and used, guilt can be an important tool for spiritual and

emotional growth — a good corrective to the errors of our age of assertiveness training, do-your-own-thing philosophy, and the pleasure-principle generation.

§ An excellent little book by Catherine De Hueck Doherty: *Strannik: The Call to Pilgrimage for Western Man* (Ave Maria Press, Notre Dame, Indiana 46556, \$2.25). Part of a trilogy, *Strannik* brings to full flower the author's reflections on Eastern spirituality and its significance for the West. As a refugee from Communist Russia in 1920, Mrs. Doherty learned at first hand the meanings of being a pilgrim follower of Christ — the common vocation of all Christians seeking union with God.

§ Especially to laymen: *Peer Counselling in the Church*, by Paul M. Miller (Herald Press, Scottdale, Pennsylvania 15683, \$5.45). Based on twenty years of the author's experience as a psychotherapist, psychologist, and sociologist, this valuable book seeks to make more use of the compassion and caring dimensions of the Christian faith by developing a "peer-counselling mood" among Christians. The book deals sensitively and realistically with developing the skills

essential to counselling. Of particular value are his chapters on vocational, premarital, and marriage-problem counselling. Parish priests will find the book particularly helpful in training laymen and -women for a Christian ministry in their parishes.

To those who have valuable, informative, or interesting records or documents pertaining to the Church with which they are willing to part; Bequeathing them, or better yet giving them while you are still living, to The Historical Society of the Episcopal Church (POB 2247, Austin, Texas 78767) or the archives. For information on how to do so, or to obtain information on accessions already at hand, write to the Society at the above address.

Another fine book by J. Neville Ward (author of *The Use of Praying*, the Autumn 1978 EBC selection): *The Following Plough*, which is his account of his personal spiritual pilgrimage. The author considers aspects of the Christian faith such as the use and perplexity of praying for others, the boredom which threatens our spiritual life, the need for a masculine-feminine dialogue about our longing for God, and the implications of today's desire for silence in the spiritual life. (Published by Ep-

worth Press, Methodist Publishing House, Wellington Road, Wimbledon, London SW19 8EU, \$2.91)

§ A delightful and penetrating book for meditative reading: *Searching for God*, by Cardinal Basil Hume, O.S.B., Archbishop of Westminster, (Morehouse-Barlow, 78 Danbury Road, Wilton, Connecticut 06897, \$4.95). The book is composed of daily conferences given to the monks of Ampelforth over a thirteen-year period by the Cardinal when he was the Abbot. The monk's ideal of searching for God and embodying the values of the Gospel in his life are shared by all Christians. These mediative talks provide everybody with reflective and sound theological insights which are both practical and inspirational.

§ To priests and laymen interested in the growing dialogue between Christians and Jews: The scholarly and definitive book, *The Lord's Prayer and Jewish Liturgy*, edited by Jakob Petuchowski and Michael Brocke and published by Seabury Press, 815 Second Avenue, New York City 10017 at \$12.95. The book is an authoritative study of the Lord's Prayer in its liturgical setting, comparing and contrasting its meaning both for Jews and Christians. Chapter 12, by Father

Discuss virtue a little less and practice it a little more. — Giles of Assisi (d. 1262), the third man to join St. Frances

Herbert Jochum on "Teaching the Lord's Prayer", setting forth six different and highly valuable courses of study for adults, is worth the price of the book. Also useful is a fine chapter on the liturgies of the Synagogue and the Church which provides an introduction to major available source material for further study.

§ To all fans of Father Thomas Merton: *Merton's Palace of Nowhere* (Ave Maria Press, Notre Dame, Indiana 46556, \$2.95). The author, James Finley, a former novice of Merton's at Gethsemani Monastery, has written an absorbing series of prayerful explorations into the spirituality of his mentor. The book's subtitle, "A search for God through awareness of the true self", describes Finley's study in which he analyzes the spiritual life as a long and arduous journey whereby we become detached from our false, illusory self, and are re-opened to receive a new self that is participation in the life of God.

§ Especially to priests and seminarians: *Soul Friend*, by Kenneth Leech, Rector of St. Matthew's Church, Bethnel Green (Sheldon Press, Marylebone Road, London NW1 4DU, \$7.90). Father Leech has given us an excellent historical study of spirituality beginning with an analysis of the present climate of religious thought. Excellent chapters follow on spiritual

direction in the Christian tradition both East and West: the different approaches of direction, counseling, and therapy; prayer and the Christian spiritual tradition; and the practice of the life of prayer. "It is essential . . . to communicate to people that the guidance of individuals in the life of the spirit is at the heart of the Christian religion . . . Union with God is not a peripheral area of interest for the Christian, and it is union with God which is the central concern of spiritual direction." There is a very good Appendix on Sacraments: Confession, intended particularly for priests, which assumes more familiarity with theology than does the rest of the book.

§ *The Humility of God*, by John Macquarrie, Lady Margaret Professor of Divinity at Oxford University: In a clear and stimulating presentation based on meditation given at Christ Church Cathedral, Father Macquarrie shows the way in which God is actively involved in our lives today. Beginning with the Creation and progressing through the Incarnation, Teaching, Passion and Death of Christ, His Resurrection, Ascension and the Coming of the Holy Spirit, to the Church today, the book provides valuable commentary on the game of the Christian Gospel — a thoroughly orthodox presentation of the Faith which is needed today by bishops, priests, and laymen. T

author's warning to some within the Church is also most apt: "Because the voice of God is a quiet and elusive one, we do right to be hesitant when either we ourselves or others think that the voice has been heard. We must be suspicious of those who are too forward in claiming to know what God is saying to our times or what He is doing in the world today. Churchmen . . . who claim to be familiar with the counsels of God and with His plan of action in the world, are a dangerous breed. In these matters, a measure of reticence and even agnosticism is always in order." (The Westminster Press, Witherspoon Building, Philadelphia 19107, \$4.65)

§ To priests and laymen: An invaluable study, *Culture and Controversy: An Investigation of the Tongues of Pentecost*, by R. Clyde McCone (Dorrance & Company, 35 Cricket Terrace, Ardmore, Pennsylvania 19003, \$6.95). Exploring the meaning of the events of Pentecost in their cultural and historical context, Dr. McCone relies on what the Bible says, and buttresses his discussion with historical facts about the culture and language of first-century Jews making it clear that the 120 Galileans who witnessed "in other tongues" at Pentecost spoke in the languages most familiar to them and their hearers, and not in an unknown tongue. He points out

that when ecstatic utterances are held up as evidences witnessing to the work of the Holy Spirit they are false, since the work of the Spirit is not to witness to Himself but to the Lordship of Christ according to the Scriptures. His rules for Biblical interpretation are certainly needed in today's discussions concerning the Charismatic Movement: (1) observe carefully what the portion (of Scripture) read does not say; (2) limit one's conclusions to what the portion read does say; and (3) form one's understanding in the spiritual context of the event or statement, and in the cultural and historical context of its occurrence or expression.

§ An excellent introduction to the Christian practice of meditation by Avery Brooke: *Hidden in Plain Sight* (Seabury Press, 815 Second Avenue, New York City 10017, \$5.95). The treasures of traditional Christian spirituality from the past largely have been ignored. Miss Brooke corrects that error with a superbly written book which introduces us once again to that heritage found in a fourth century liturgy, negro spirituals, a Methodist class meeting, and the liturgy of the Greek Orthodox Church. Well illustrated by Carol Armstrong, the book will encourage the reader to deepen his on-going relationship with our Lord.

§ To Bishops, Standing Committees, or any others who have any-

thing to do with the appointment of church periodical editors: Be sure that your editors, and writers, have some basic knowledge of the terminology of the Church if for no other reason than to prevent such gaffes as captioning a picture of a group of priests, "The Reverends So and So".

§ For those interested in the arts and crafts of yesteryear: Writing now for information on the spring and fall crafts festivals at Silver Dollar City, Missouri (about an hour-and-a-half from Hillspeak). Every rural craft from blacksmithing through broom making to coopering is on display. Demonstrations are free and many of the products of Ozark handiwork may be purchased as soon as they are completed. For further information: Miss Ruby Ann, Silver Dollar City Chamber of Commerce, Marvel Cave Park, Missouri 65616.

§ To all fans of C. S. Lewis: *Images of Salvation in the Fiction of C. S. Lewis*, by Clyde S. Kilby (Harold Shaw Publishers, POB 567, Wheaton, Illinois 60187, \$5.95). According to the author, "This is not a book about Lewis' theology. Rather it is related to his creative use of images, symbols, and illustrations in his presentation of Biblical truths and the Christian way of life." Dr. Kilby's scholarly study is an excellent introduction to Lewis' fiction which will be of particular interest now that a major

television network is planning to produce this spring a cartoon version of the *Chronicles of Narnia* in conjunction with the Episcopal Radio-TV Foundation.

§ To editors of parish bulletins: In referring to the glorious Day of the Resurrection, remember that the proper term is Easter Day, not Easter Sunday (Easter is always on a Sunday — the first day of the week), and the days following become Easter Monday, Easter Tuesday, and so on.

§ To all history buffs: *The Sound of Bells: The Episcopal Church in South Florida, 1882-1969*, by Joseph D. Cushman, Jr. The successor to his first volume on the Diocese of South Florida, *A Goodly Heritage*, *The Sound of Bells* is a thoroughly engrossing and delightful account of the Diocese which not only recounts parish life, but also describes the interaction of the Church with the social, political, and economic forces in Florida during a period of conflict and change. Filled with interesting and amusing anecdotes, the book throws new light on the development of the State during the influx of British immigrants in the late nineteenth century. An added treat: the biographies and evaluations of the Diocese's four diocesan bishops: Bishops Gray, Mann, Wingard, and Louttit. A stimulating record of heroism and devotion, *The Sound of Bells* is a complete social

history at the hand of a trained historian. (University Presses of Florida, 15 N. W. 15th Street, Gainesville, Florida 32603, \$15.)



CREMATION

THERE is nothing in the Church's formularies that prescribes the precise manner of burial of the bodies of the faithful departed. The individual (or his survivors) must decide whether his body will be cremated and buried, or buried in its "natural state". The Church does assume that in the case of cremation the ashes will be disposed of in a suitable location in a reverent manner. Some people fear that cremation is irreverent or that it might be in conflict with the Church's belief in the resurrection of the body; others maintain that it goes against Christian tradition in that it shows contempt for the body. Anthropologists remind us that cremation is a burial custom of great antiquity in many different cultures. Moreover, there is general agreement that burning is a reverent method of disposal, as is evidenced by the fact that we burn worn out altar clothes and vestments and burn last year's Palm Sunday crosses. Nothing in cremation can possibly deny the Christian doctrine of the resurrection of the

body. St. Paul in his first letter to the Church in Corinth likens the resurrection of the body to the seed which we plant in the ground: Just as we plant a grain of wheat and take care to assure its future growth, so we are concerned about our lives now in order that we will enjoy the life of the world to come; just as a grain of wheat does not look like the future plant, so we cannot expect our mortal bodies to be the same as our risen bodies. St. Paul wrote, "flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption" (I Corinthians 15:50).

Because the body has been sanctified by Baptism, Confirmation, Holy Communion, Absolution — and possibly Holy Orders and Holy Unction, it is sacred and therefore demands to be put away in a sacred (i.e., reverent) manner. We cannot rob the earth — we cannot escape death and all that death brings with it. We cannot cheat on a God given principle. To dust man will return, whether by cremation, or in a coffin, or at the bottom of the sea. Man has been given a soul which by Baptism has enabled him to become a child of God and an inheritor of heaven. What God has created in us will be returned to Him — in some form — if He wills. — Taddled from a parish bulletin in the Diocese of North Carolina

ADMONITIONS

I CANNOT help but chuckle at [the injunctions to obey the godly admonitions of one's bishop], especially when I think of an old seminary professor's observation, "God gave you a brain, Holy Writ to read. Occasionally, you still have to lay a bishop's admonition alongside the Sacred Scripture and decide what is a 'godly admonition' and what is durn foolishness."

People have said to me, "You are a bit hard on the House of Bishops." That may be true, but they have an obligation to give us godly leadership and guidance. Moreover, Jesus gave us a warning: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (St. Matthew 7:15-16)
—A parish priest in Texas

ALL IS WELL

PEOPLE still occasionally ask, "What's your complaint? All is well in my parish." That betrays a failure to see what the Church is and what it is called to be. Just because the situation is in hand at dear old St. Irvin the Inflexible (rectors preach orthodox sermons, no priestesses at the altar, a schedule free of advanced courses in yogurt-making, and the like) does not mean that all is well with the Church at large. Many people never think of the Church except in terms of their parish — what is taught and done and believed at home. Our concern must be for the whole of the Body of Christ, for unless it is well in its wider life it is in serious trouble, and the local parish is bound to be affected by it. —Taddled from a parish priest in the Diocese of Maryland



WHAT IT'S ALL ABOUT

CHRISTIANITY is essentially a message of good news. It is not primarily a list of things which a man must do or must not do, though that is very important, for conduct matters greatly. At the heart of the Christian faith is, first

of all, a declaration of what God has done, supremely at one particular period of our history and in one particular Person, Jesus Christ. It is a declaration of what God in Christ is now doing for us men and in us men, and will continue to do

by His Holy Spirit, till history reaches its climax." So writes the 101st Archbishop of Canterbury in a little booklet entitled *The Christian Faith*.

It is exciting to be a part of God's great plan. How dull it would be if all there was to Christianity was trying to follow a set of rules and the example of only a great teacher. That, indeed, would be bad news, not good news — because we could never do it! God does not stand off from us with a list of do's and don't's, checking off our successes and failures, deciding whether or not to accept us. The good news is that God has already accepted our being in Jesus Christ and continues to work within us, making us bearers and sharers of His creative power and His redeeming love. — A parish priest in the Diocese of Southern Virginia



FORMALITY

WE WHO worship God in the church do not think of our services and customs as being necessarily formal", for we realize that if all who are present are to participate in worship together, we must follow a plan. We are certainly not alone in using planned services, for more than three-fourths of all

Christians throughout the world worship according to a pattern.

We look upon our planned services as providing great dignity and reverence. They are so arranged that, instead of our sitting back and taking no part in the service, we join with our priests and fellow-worshippers in an outpouring of praise and thanksgiving to God for His goodness and mercy to us. Our services allow us to be participants instead of merely spectators.

Our Church is "altar-centered". That is just another way of saying that worship is the most important thing we do at church. All else — preaching, music, singing, hearing the Bible read — important as they may be, are only secondary to our praise and worship of Almighty God. Three simple words, "Let us pray", are the cue to our common worship. The prayers used by our priest are almost always printed in the Prayer Book. We do not think it is any more unusual to pray with the help of a book than to sing with the help of a book.

In many other Churches today, however, the service is centered around the pulpit rather than the altar. When that happens, the congregation sits back to listen or to be spectators, instead of actually participating in the service.

Invite your friends to be participants in the worship of God next Sunday. — A parish bulletin (Diocese of Southwest Florida)



At Hillspeak, or elsewhere, springtime is cleanup time.

BY WILL AND DEED

☆ Jane du Pont Lunger has given the Diocese of Delaware a forty-acre estate, including a 25-room former family home, to be used as a conference center.

☆ Harry M. Addinsell, former Chairman of the Board of the First Boston Corporation and, at various times, an executive with the Harold Forbes Company and *The New York Times*, and an incorporator of the Episcopal Church Foundation, bequeathed to the latter \$312,585.

☆ The Church of the Holy Cross, Shreveport, in the Diocese of Louisiana, has received \$250,000 from two communicants to be used in the parish's community services program.

☆ A \$300,000 challenge grant to remodel and enlarge its library has been received by Nashotah House, the American Church's seminary at Nashotah, Wisconsin, from the Spencer T. and Ann W. Olin Foundation.

☆ Wilmer Hall (care of neglected or dependent children, 6-18), Mobile, Alabama, in the Diocese of the Central Gulf Coast, recently received an additional \$25,000 towards a new recreational building from the James Graham Brown Foundation, Louisville, Kentucky.

The foundation, which had originally given \$40,000 to make the total \$65,000, was established in 1943, and was the principal beneficiary of the donor's estate which was valued at \$100 million.

☆ St. John's Parish, Harrison (an hour east of Hillspeak), in the Diocese of Arkansas, recently received an anonymous gift of \$5,000 to be used for whatever purpose the vestry deems appropriate.



CHEAP GRACE

THE GREATEST weakness of the Church is that it asks too little of us. The most ungracious thing that the Church can do is to pretend that it can give much to us even while it asks little of us. The best God offers to us is Christ, His presence, His love, His companionship, the eternal life that is in Him. To suggest to us, however, that we can have Christ without His Cross, without the demands of His love, to suggest to us that we can accept Christ without fully accepting as brethren those whom He accepts is to defraud us. Christ simply cannot be had on those terms. We can rejoice in our fellowship in the Gospel just because the Gospel does not defraud us by offering cheap grace. —Angus Dun (1899-1971)

WHEN AND HOW

THE ANGLICAN CHURCH

Part VII in a series of reprints from a pamphlet of the same name compiled by Lewis Kirby, edited by Louis Foley, and published by Highlights, Kalamazoo, Michigan. The pamphlet, commissioned by St. Luke's Parish, Kalamazoo, is no longer in print nor is it available from the parish.

DECLINE AND REVIVAL

WHEN Queen Anne died in 1714, the crown of England passed to the German House of Hanover. George I and George II, who had been trained as German Protestants, had no particular sympathy for the Church of England. Yet of course the king, as always, had a voice in the nomination of bishops. Under the rule of the Georges, the men named to be bishops might be worldly, or even doubtful as to their orthodox belief. In fact some bishops were non-resident, seldom visited their dioceses, and were very indifferent toward the duties of their office. Many parish churches were in the hands of priests who were not very conscientious and were inclined to be lazy. Religious life in many places sank to a low level. Historians tell us that there was a general letdown in public morals. In many churches the daily services of Queen Anne's time were abandoned, and the Eucharist was celebrated only a few times a year.

While England suffered under such conditions, John and Charles Wesley, priests of the Church, and a number of others at Oxford became interested in religious revival. The Wesleys preached before thousands of people in many places. They spent much time preaching and teaching in jails and workhouses, and visiting the poor and sick. They received Holy Communion every week. John Wesley was the author of a booklet about the frequent celebration of the Lord's Supper entitled *The Duty of Constant Communion*. The religious practice of those devoted priests was in strict accord with the Book of Common Prayer, in the use of which many Anglican churches at that time had become lax. On account of this strict attention to methods they became known as "Methodists".

As their work went on, more priests joined them, but not so many as they felt were needed. The bishops were not very sympathetic

oward their efforts and gave them little help. Lay preachers were employed to assist in the work. When in time some of them began to take it upon themselves to exercise priestly functions, John Wesley preached one of his greatest sermons against such practice. He said: "In God's name stop. Be the Church of England men still." It is known as his "Korah" sermon — through allusion to a Biblical character whose story is told in the Book of Numbers — Korah could not see the necessity for the order of priesthood, and rebelled against it until it was divinely demonstrated that he was in the wrong. Wesley also condemned the action of Thomas Coke, a former English curate, who assumed the title of "bishop" when he carried on his work in America. It was the Wesleys' intention to create a revival movement within the Church of England, not to start any kind of separation. Through the indifference of the bishops, and other unfavorable conditions, however, the course of the Methodist was changed, and they finally became an independent organization.

THE OXFORD MOVEMENT

In 1833 began another attempt at revival which clearly appears to have had more far-reaching effect, at least within the Church of

England itself. The leaders of that movement, Keble, Newman, Pusey, and a number of others, were called Tractarians because of the "Tracts of the Times" which they published. This "Oxford Movement" aroused the interest of hundreds of students at the university.

In their teachings and in the tracts which they published, those men presented high views of the Sacraments. They emphasized the divine character of the Church and its unbroken continuity with the primitive Church of the Apostles. They insisted upon the teachings of the early undivided Christian Church. They also called attention to parts of the Book of Common Prayer which were then being neglected in many churches.

The "Tracts of the Times" were published for eight years and had wide publicity. Many in the Church, however, and at the University at Oxford, were antagonistic to the Tractarians and seriously hampered their work. Because of that opposition the publication of the tracts was stopped. Newman and others, feeling themselves persecuted in the English Church, sought refuge in the Church of Rome, which was getting a new start in England after the years of suppression since Mary Tudor's time. Most of the Tractarians remained loyal to the Church of England, however, and

a few who went over to Rome later came back. The Oxford Movement has been described as one of the greatest religious revivals in all history. The tracts had aroused much interest and created a demand for better churchmanship. Many churches which in the time of the Georges had become indifferent in their religious worship now restored frequent celebrations of the Lord's Supper, daily in many places, and the service was again conducted with great reverence.

PAPAL INFALLIBILITY

In 1870 a council of Churches in communion with Rome was held at the Vatican. That council was called to vote upon the announcement of a new dogma or absolute doctrine, the infallibility of the Pope. In other words, it was proposed that thereafter the Church should accept without question the principle that whenever the Pope spoke *ex cathedra* (that is, officially) on matters of faith or morals, his opinion could not possibly be wrong.

In the days of the early undivided Church, the popes of Rome and patriarchs of the Eastern Churches took part in the councils as equals,

and all had equal voice in deciding questions that came before them. At this Vatican Council of 1870 however, there was naturally no representation of any branch of the Church which did not acknowledge obedience to Rome.

To many of those who had come to the council, the new proposal seemed too great a departure from the long-established practice of the Church as a whole. It was only after great pressure had been brought to bear upon them that members of the council finally voted in favor of the dogma of papal infallibility. Some, who had stayed away in order to avoid voting, soon found that they must submit to the decision of the majority or be out of communion with Rome. A small group resisted to the end what seemed to them an unjustifiable addition to the original Christian faith. In so doing they had to break with Rome, but the churches which they represented sustained them in the stand they had taken. They have since been known as the Old Catholics, and have continued their ministry as Catholic but not Roman. Before World War II, there numbered some 400,000 adherents, organized in twelve dioceses in six different countries. The Old Catholics are in agreement with

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.

—The Very Rev'd W. R. Inge

Anglicans as to the foundations of Christian doctrine. They profess the Catholic Faith as taught by the Apostles, as proved by Scripture, and as practiced by the early undivided Christian Church. They reject only what they regard as mistaken additions to the original and true faith.

Aside from those who held on as Old Catholics, however, at least one individual stood out notably at the Vatican Council of 1870. He was Archbishop Kendrick of St. Louis who protested against making the theory of papal infallibility an official dogma of the Church. In order to present his opinions more effectively to other members, he had them put in print. Thus he left a record of those opinions, whereas most of the arguments, being merely oral, left no trace to which we can now refer.

It is an old doctrine of the Church that the unchangeable nature of its teachings rests upon two things: Holy Scripture as interpreted by the Apostolic Fathers, and the catholic teachings of all the Church everywhere from the first. The Creed of Pius IV, to which all priests of the Roman Church must subscribe, provides that Scripture is to be interpreted according to the unanimous consent of the early fathers of the Church. Now, in his printed statements at the Vatican Council, Archbishop Kendrick cited history to show how few of

the early Fathers ever interpreted the "Petrine text" as meaning that St. Peter was to be "the rock" upon which Christ promised to build His Church. As he pointed out, since so few early Fathers accepted that interpretation, according to an old doctrine of the Church the "Privilege of Peter" cannot be proved by Scripture.

If it cannot be proved by Scripture that St. Peter was divinely appointed as head of the Church, then there is no source to prove the claim of his supreme authority. So the theory of papal infallibility can hardly be proved on that basis. Taking away the "Privilege of Peter" leaves the Bishop of Rome occupying a position of first among equals by common consent, not a position of super-sovereignty by divine appointment, and leaves the Roman Church with no higher rank than other Churches possessing a true Apostolic Ministry.

(To be concluded)



The Seven Deadly Sins and the Seven Contrasting Virtues

Pride	Humility
Anger	Forgiveness
Covetousness	Generosity
Lust	Purity
Envy	Love
Sloth	Diligence
Gluttony	Temperance

— A parish bulletin (Diocese of Chicago)

ACCORDING TO —

- The Bishop of Eau Claire: I think that the Episcopal Church has much preliminary work to do before she can look for really healthy growth. We have wandered very far afield from the true Gospel of Christ, and I for one see little evidence of a willingness to return to basic Christianity
- Sir Kenneth Clark, producer and narrator of BBC's *Civilization* series: I believe that order is better than chaos, creation better than destruction. I prefer gentleness to violence, forgiveness to vendetta. On the whole, I think knowledge is preferable to ignorance, and I am sure that human sympathy is more valuable than ideology.
- M. Stanton Evans, Indianapolis newspaper editor, in his column "At Home" in the *National Review Bulletin*: One thing that has become apparent in recent years is that embracing the secular world and its confusions is the guarantee of clerical failure. That has always been true, of course, in a theological sense. The object of Biblical teaching is not to take

lessons from the world, but to give them. To argue that the Church must endorse the secular fads and fallacies of the hour is to undercut its very reason for being. It is also to render the Church pathetic in its stumbling pursuit of the ephemeral.

- A parish priest in the Diocese of Georgia: All of us too easily assume that "knowledge is power" is a fine, upstanding truth. And I've heard several sumptuous commencement orations on the theme. Plato said, "knowledge is virtue" which is a very different thing. What has happened to us is that we think we have the right to do anything we have found the means to do. What we really want is not knowledge, but the power inherent in knowledge — which, incidentally, was exactly what the old serpent hissed to Eve about the fruit of the forbidden tree. It can be summed up in a phrase which is a fearful judgment on the moral sensibility of contemporary society: "For us whatever is technically possible is morally acceptable."

We are not forced to accept God's generous gifts — but what terrible sin it is to refuse them, or to treat them lightly.

—A parish bulletin

MERRY, MERRY MONTH OF MAY

SINCE early times, Christians have referred to May as "Mary Month". Despite pagan associations attached to the name by secularists, Christians have always regarded "May" as a contraction of the name of Mary, the Mother of God. The secularists might fail to understand the Christian desire for an entire month celebrating the life and virtues of Mary, especially in view of the fact that historic Churches such as ours already commemorate her in the Calendar with four feast days (the Purification in February, the Annunciation in March, the Visitation in May, and the major feast of St. Mary the Virgin — her *dormition*, or death — in August); but Anglicans, and Christians of other historic communions, are well aware that it was her *fiat* which made possible the Incarnation. God's whole plan of salvation hinged on her willing response to the angel: "Behold the handmaid of the Lord; be it unto me according to thy word." While the Church has always sought to avoid the extravagant cultus of the Blessed Virgin practiced in some parts of Catholic Christendom, it has at the same time refused to degrade her cultus to extinction as the protestant denominations have

done. The latter reaction is a clear case of "throwing out the baby with the bath". To deny to Mary the proper honor which is due her leads almost inevitably to denial to God of the proper worship which is His due.

Accordingly, Anglicans seek to make it indeed "the merry, merry month of May" in her honor. Many customs and terms derive from the association of May with Mary: "May Day", "May Baskets", and the like; one of the fashionable residential districts of London still bears the name Mayfair, after the former location of the local festival.

The "May Fair" has been a typical part of Anglican parish life for many centuries. In England, where spring arrives somewhat late, it corresponds to the Mardi Gras of the warmer southern countries. It is a religious festival celebrated in honor of the Blessed Virgin in the month that bears her name; it is a community social event, providing a festive release from the boredom of winter; it is a commercial opportunity, providing a market for the wares of artists and craftsmen. — A parish bulletin (Diocese of Minnesota)

O PRAISE THE LORD WITH ME;
AND LET US MAGNIFY HIS
NAME TOGETHER. — Psalm 34:3

Handset in the Solemnis typeface, the winter 1978 bookmark [only slightly reduced] is printed in brown ink on a buff stock. It is available in packets of 25 for 75c; both postage and handling are included when remittance accompanies an order. Send your request to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632, and ask for Hillspeak Bookmark 78-D.



Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE SPRING EMBER DAYS

Being the Wednesday, Friday, and Saturday

after the First Sunday in Lent, or, respectively,

in the Year of Grace, 7, 9, and 10 March

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

PRIEST AND FOUNDER

PENNSYLVANIA-born and educated, the grandson of a Lutheran pastor who was the first Speaker of the U. S. House of Representatives, William Augustus Muhlenberg (1796-1877) influenced greatly the course of the American Church in the fields of education, liturgy, and pastoral care, although his "Memorial" to the General Convention of 1853 was largely ignored at the time of its presentation.

Muhlenberg, born, and raised until his teens, a Lutheran, was prepared for Confirmation by and became a protege of Jackson Kemper, First Missionary Bishop of the United States. Two years after his graduation from the University he was ordered deacon by William White, I Bishop of Pennsylvania, and three years later priested.

In 1826 Muhlenberg was called to be Rector of St. George's Parish, Flushing, New York, and remained in New York for the rest of his life. For seventeen years thereafter, Muhlenberg's chief interest was education, and whereas most men could be content to have founded one successful institution, he founded four: the Flushing Institute (later to become known as St. Paul's College), a model for

later American secondary schools, in 1828; St. Luke's Hospital (still in operation and still under the auspices of the Diocese of New York), in 1850; the Sisterhood of the Holy Communion (first order of sisters in the American Church) in 1852; and, in 1870, St. John'sland, an industrial community on the north side of Long Island with schools, a church, an orphanage, and a home for the aged.

His "Memorial" has been described as a "noble, carefully reasoned statement" of his concept of the Church; it called for, among other matters, certain reforms of the liturgy and for episcopal ordination of Protestant clergymen. Also, Muhlenberg had a strong influence on the hymnody of the Church (his tract, *A Plea for Christian Hymns*, published in 1821, bore fruit when the General Convention of 1823 authorized the preparation of a hymnal — to which he contributed four hymns). His "Shout the glad tidings, exultingly sing" (No. 15) remains in *The Hymnal*, 1940.

In 1850 Muhlenberg resigned the rectorship of Holy Communion Parish, which he had held since 1846, and devoted the rest of his

life to St. Luke's Hospital, where he lived and died (on 8 April 1877) and to St. Johnsland, where his body was buried.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant William Augustus Muhlenberg: Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in his triumph, we may profit by his example; through Jesus Christ our Lord. *Amen.*

Before you move, fill out and mail this clipping to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632

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ASCENSION

... *He ascended into Heaven and is seated at the right hand of the Father.*

THE doctrine of the Ascension is a corollary and a completion of our belief in the Resurrection of Christ. The importance of the Ascension is not that Jesus defied the law of gravity by some mysterious means to rise to some heavenly kingdom above the sky. Most early Christians probably believed something like that, since they undoubtedly accepted the Ptolemaic astronomy of the time, with its three-storied universe.

That image is not, however, and never was, of importance to the belief of the Ascension of Christ. The important matter is that in the Ascension Christ is freed from time and space, to be present universally to His followers. "For where two or three are gathered in my name,

there am I in the midst of them" (St. Matthew 18:20).

Another word used in the New Testament to refer to the Ascension of Christ is "exaltation". As Alan Richardson writes, "the phrase 'at the right hand of God' meant not a place, but a participation in the sovereignty of God over all things. The exalted Jesus had entered a state and an activity which transcended the limitations of place altogether."

And it means that the principles and power at work in the life and teaching of the Carpenter from Nazareth (love, forgiveness, fidelity, free obedience to God) are the operative forces by which the universe is governed. —A parish priest in the Diocese of California



I think earth, if chosen instead of Heaven, will turn out to have been, all along, only a region in Hell: and earth, if put second to Heaven, to have been from the beginning a part of Heaven itself. —C. S. Lewis in The Great Divorce

A TAD OR SO AGO

THE parish is not an end in itself, the diocese is not an end in itself, and the national Church is not an end in itself either. All are part of a great self-giving of Christ for the salvation of mankind. Whenever, anywhere along the line, a key unit in the kingdom of God says, "We have to take care of ourselves first", it has announced that it is taking a vacation from the work of the kingdom of God. —*The Living Church* and reprinted from ITAD59

WE all have something of the devil in us; if we do not know it, we deceive ourselves and the truth is not in us. Nobody is so good as he looks, and few people are so good as they think they are. It is not fashionable to believe in the devil, I know, but actually it is a realistic surrender to the truth when we admit that we have a devil in us.

Over and over again, when somebody whom everyone respects is found to have fallen into some grave sin, one's impression is best summed up in the words, "He was a good man, but he had a devil in him." I do not know how to put it into better words: a strange streak

of evil which was foreign to his better self, had somehow got the better of him. Aren't we all like that?

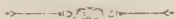
When I was young, a story was going the rounds about an old Methodist minister whose son came home from college and reported that people no longer believed in the devil; there was no devil. "Oh," said the old man, "and who is carrying on the business?" —*The Archbishop of Quebec* and reprinted from ITAD64

WE recommend to parents of infants: when your priest suggests that your child be baptized (1) as soon as possible and (2) at a regular service on Sunday or some other Holy Day, weigh his words carefully: he is directed by the Prayer Book (1) often to "admonish the People, that they defer not the Baptism of their children" lest something happen to them in the meantime, and (2) to schedule the ministration of that sacrament at a time a congregation will be available to witness the baptism and to hear the vows of the Godparents. In theory there is no such thing as a private baptism: a child or person baptized (in a case of "extreme

sickness, or any imminent peril”) is afterward to be brought to the church so that the priest may publicly receive the child and the congregation hear the vows of the Godparents. —Reprinted from ITAD69

When you get right down to the nitty-gritty, the Church has one job: to proclaim the Good News of hope for all men. In a world torn by hatred, mistrust, and violence; among people kept apart by cynicism, misunderstanding, and indifference; in a society permissive to its behavior, uncertain about its morals, and chaotic in its ethics — among such people, in such a society of such a world, Jesus was born, just like us. The difference is that He avoided cynicism (“How often I would have gathered thee as a mother hen her chicks”), over-

came mistrust (“I have not seen such faith, even in Israel”) and provided moral certainty to actions (“I do the will of the Father”). That is a message of real hope. The resurrection of Jesus Christ is of no less importance today than yesterday; but hope for now is needed as much as hope for hereafter. That is the message you should try to get across to those around you. Do people wonder at your optimism and high spirits in the face of today’s world? If they do, you’ve had the God-given and joyful experience of being freed from the weight of human doubt and of being filled with the freedom of divine certainty. It doesn’t make the whole world better, but it helps you face the world and to be a reforming force in changing the world. —A parish bulletin and reprinted from ITAD74



A Prayer to be said by Parents.

O HOLY Father, assist all parents with thy heavenly grace (*and especially us thy servants*) that we may fulfill our sacred duty and stewardship. Teach us what to give and what to withhold; when to reprove and when to commend; help us to be gentle yet firm, considerate and watchful; deliver us from the weakness of indulgence and the excess of severity; and grant that, both by word and example, we may lead our children into the way of wisdom and true holiness, so that, we may, with them, be admitted to our everlasting home in heaven; through Jesus Christ our Lord. *Amen.*
—Taddled from a parish bulletin (Diocese of Georgia)

EMPLOYING TIME

IN THE morning, when you awake, accustom yourself to think first upon God, or something in order to His service; and at night also, let Him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.

Let every man that hath a calling, be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times, which are usually, and by the custom of prudent persons and good husbands, employed in it.

Let all the intervals or void spaces of time be employed in prayers, reading, meditation, works of nature, recreation, charity, friendliness and neighbourhood, and means of spiritual and corporal health: ever remembering so to work in our calling, as not to neglect the work of our high calling; but to begin and end the day with God, with such forms of devotion, as shall be proper to our necessities.

Avoid the company of drunkards and busy bodies, and all such as are apt to talk too much to little pur-

pose: for no man can be provident of his time, that is not prudent in the choice of his company; and if one of the speakers be vain, tedious, and trifling, he that hears, and he that answers, in the discourse, are equal losers of their time.

Never walk with any man, or undertake any trifling employment, merely to pass the time away: for every day well spent may become a "day of salvation", and time rightly employed is an "acceptable time". And remember, that the time thou triflest away, was given thee to repent in, to pray for the pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of judgment a treasure of good works, that thy time may be crowned with eternity.

As much as may be, cut off all impertinent and useless employments of your life, unnecessary and fantastic visits, long waitings upon great personages, where neither duty, nor necessity, nor charity obliges us; all vain meetings, all laborious trifles, and whatsoever spends much time to no real, civil, religious, or charitable purpose.

Set apart some portions of every day for more solemn devotion and religious employment, which be severe in observing: and if variety

of employment, or prudent affairs, or civil society press upon you, yet so order thy rule, that the necessary parts of it be not omitted; and though just occasions may make our prayers shorter, yet let nothing, but a violent, sudden, and impatient necessity, make thee, upon any one day, wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day-time, in the midst of your employment or of your company.

Let him, that is most busied, set apart some "solemn time every year", in which for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and retire back again, from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs, have carried him.

Let all these things be done prudently and moderately, not with scruple and vexation. For these are good advantages, but the particulars are not Divine commandments; and therefore are to be used, as shall be found expedient to every one's condition. For, provided that our duty be secured, for the

degrees and for the instruments every man is permitted to himself and the conduct of such, who shall be appointed to him. He is happy, that can secure every hour to a sober or a pious employment: but the duty consists not scrupulously in minutes and half hours, but in greater portions of time; provided that no minute be employed in sin, and the great portions of our time be spent in sober employment, and all the appointed days, and some portions of every day, be allowed for religion. In all the lesser parts of time, we are left to our own elections and prudent management, and to the consideration of the great degrees and differences of glory, that are laid up in heaven for us, according to the degrees of our care, and piety, and diligence. —Jeremy Taylor (1613-1667) in *The Rule and Exercise of Holy Living*

WANTED

Information about our ten oldest church buildings, still in use, in the United States. TAD will undertake to publish a short article and a picture of each of the ten oldest in some future issue. Send your entry to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632

THE HILLSPEAK CALENDAR

THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented with the thought that it may be of use to others, both priests and people (consult your parish bulletin for the schedule of services in your own parish). The order is that of the Book of Common Prayer, and its days are indicated in *italics*; incorporated are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day is indicated by initial and in parentheses. Ash Wednesday and Good Friday are appointed days of fasting: the Forty Days of Lent, the Ember Days, and all Fridays in the year (except Christmas Day and Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

MARCH

- 25 Su *The Fourth Sunday in Lent* (v)
- 26 Mo *The Annunciation of the blessed Virgin Mary* (w) (transferred from 25 March)
- 27 Tu Charles Henry Brent, Bishop of the Philippines, and of Western New York (w)
- 29 Th John Keble, Priest (w)
- 31 Sa John Donne, Priest (w)

APRIL

- 1 Su *The Fifth Sunday in Lent, commonly called Passion Sunday* (v)
- 2 Mo James Lloyd Breck, Priest (w)
- 3 Tu St. Richard, Bishop of Chichester (w)
- 4 We Frederick Denison Maurice, Priest (w)
- 8 Su *The Sunday next before Easter, commonly called Palm Sunday* (v)
- 9 Mo *Monday before Easter* (v)
- 10 Tu *Tuesday before Easter* (v)
- 11 We *Wednesday before Easter* (v)
- 12 Th *Thursday before Easter, commonly called Maundy Thursday* (w)
- 13 Fr *Good Friday* (b)
- 14 Sa *Easter Even* (v)
- 15 Su *Easter Day* (w)
- 16 Mo *Monday in Easter Week* (w)

- 17 Tu *Tuesday in Easter Week* (w)
- 18 We William Augustus Muhlenberg, Priest (w) (transferred from 8 April)
- 19 Th St. Alphege, Archbishop of Canterbury, and Martyr (r)
- 20 Fr William Law, Priest (w) (transferred from 9 April)
- 21 Sa St. Anselm, Archbishop of Canterbury (w)
- 22 Su *The First Sunday after Easter* (w)
- 23 Mo George Augustus Selwyn, First Missionary Bishop of New Zealand (w) (transferred from 11 April)
- 25 We *St. Mark the Evangelist* (r)
- 29 Su *The Second Sunday after Easter* (w)
- 30 Mo St. Catherine of Siena (w) (transferred from 29 April)

MAY

- 1 Tu *St. Philip and St. James, Apostles* (r)
- 2 We St. Athanasius, Bishop of Alexandria (w)
- 4 Fr Monnica, Mother of St. Augustine of Hippo (w)
- 6 Su *The Third Sunday after Easter* (w)
- 8 Tu Dame Julian of Norwich (w)
- 9 We St. Gregory of Nazianzus, Bishop of Constantinople (w)
- 13 Su *The Fourth Sunday after Easter* (w)
- 19 Sa St. Dunstan, Archbishop of Canterbury (w)
- 20 Su *The Fifth Sunday after Easter, commonly called Rogation Sunday* (w)
- 21 Mo *Rogation Day* (v)
- 22 Tu *Rogation Day* (v)
- 23 We *Rogation Day* (v)
- 24 Th *The Ascension Day* (w)
- 25 Fr Bede, the Venerable, Priest, and Monk of Jarrow (w)
- 26 Sa St. Augustine, First Archbishop of Canterbury (w)
- 27 Su *The Sunday after Ascension Day* (w)
- 28 Mo Alcuin, Deacon, and Abbot of Tours (w) (transferred from 20 May)
- 29 Tu Jackson Kemper, First Missionary Bishop in the United States (w) (transferred from 24 May)
- 31 Th The Visitation of the blessed Virgin Mary (w)

JUNE

- 1 Fr St. Justin, Martyr at Rome (r)
- 2 Sa The Martyrs of Lyons (r)
- 3 Su *Pentecost, commonly called Whitsunday* (r)
- 4 Mo *Monday in Whitsun Week* (r)
- 5 Tu *Tuesday in Whitsun Week* (r)
- 6 We *Ember Day* (v)
- 8 Fr *Ember Day* (v)
- 9 Sa *Ember Day* (v)
- 10 Su *Trinity Sunday* (w)
- 11 Mo *St. Barnabas the Apostle* (r)
- 12 Tu The Martyrs of Uganda (r) (transferred from 3 June)

- 13 We St. Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr (r) (transferred from 5 June)
 14 Th St. Basil the Great, Bishop of Caesarea (w)
 15 Fr St. Columba, Abbot of Iona (w) (transferred from 9 June)
 16 Sa Joseph Butler, Bishop of Durham (w)
 17 Su *The First Sunday after Trinity* (g)
 18 Mo Bernard Mizeki, Catechist and Martyr in Rhodesia (r)
 19 Tu St. Ephrem of Edessa, Syria, Deacon (w) (transferred from 10 June)
 22 Fr St. Alban, First Martyr of Britain (r)
 24 Su *St. John Baptist* (w)
 28 Th St. Irenaeus, Bishop of Lyons (w)
 29 Fr *St. Peter the Apostle* (r)

JULY

- 1 Su *The Third Sunday after Trinity* (g)
 4 We *Independence Day* (w)

(To be continued)



BOUNDEN DUTY

ONE OF the most prevalent ills of Churchmen today is the tendency to ignore the authority of the Church and to pretend that one can act on one's own authority. Nowhere is that seen more clearly and more sadly than in the matter of Sunday by Sunday attendance. The Church teaches that it is a mortal sin ("My bounden duty . . . to worship God every Sunday in his Church . . . , BCP, page 291) to miss Sunday worship except for illness, a duty of charity, or traveling (which does not include deliberately leaving for the lake or river at the same hour the Eucharist is being celebrated). Somehow, people today pretend to themselves that it is not a mortal sin to

miss the Eucharist and thus do not believe in the teaching authority of the Church. They employ, in fact, the congregational way of thinking that gives to them their own self-governing and self-imposed rules. That may be fine for congregationalism, but it is altogether wrong for a person who has made promises and solemn vows to God through his bishop at Confirmation. Let us show our Lord that we understand our need to accept Christ's Church's authority and to live obediently by it. Otherwise, we are living by whim and under our own authority, which is not only sinful, but chaotic as well. —A parish priest in the Diocese of Louisiana

PENTECOST

THE Feast of Pentecost is the third highest ranking festival in the Church; following in importance only Christmas and Easter. Historically, it has been one of the three times in the year when all communicants of the Church had to make their Communion to remain in good standing with the Church. Because of its major importance, the feast is kept for seven days. After the seventh century, the week of Pentecost was considered a time when all servile work was forbidden.

The great feast has been called the "Birthday of the Church" for it commemorates the day when the Holy Ghost descended upon the Apostles, empowering them to become the first bishops of the Catholic Church. While a lot of attention today is given to the manifestation of the Holy Ghost, what is of more importance is the effects and fruits of that great event: notably, the completion of the work of redemption and the fullness of grace for the Church and its children.

Pentecost means that the Church is not alone ("I will not leave you comfortless") and that it is no

mere human organization but rather the dwelling place of God upon earth. Because of the descent of the Holy Ghost the Church has been empowered to dispense God's Grace through the Sacraments and to fill people and things with the same Holy Ghost. Every person who has been baptized since the Day of Pentecost is filled with the Holy Ghost — God dwells within every baptized person so that the work begun by Jesus Christ can be spread and eventually completed.

Sometimes the manifestation of the Holy Ghost in Christians is not recognizable; sometimes the work of the Holy Ghost in the Church is not recognizable, especially today when it seems that the Church is coming apart at the seams. However, the promise of Christ is always kept. As He said, He will lead us into all truth, and so He will. Our part comes in following. One cannot be led against his will — nor can one small segment of the Catholic Church be led unless it wills to do so.

The Anglican Church made it through the Reformation — barely, but it did make it. So, too, will we make it through these insane days

The wages of sin have never been reduced. —A parish bulletin (Oklahoma)

provided that we get not discouraged nor defeated. Defeatism and discouragement are not the fruits of the Holy Ghost — rather, the gifts of the Holy Ghost, bestowed upon all who cooperate with Him, are: Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, and Holy Fear. — A parish priest in the Diocese of Dallas



CAUSE & EFFECT

SOCIOLOGICAL statistics show that arrests of children under 18 for murder, assault, rape, and robbery have risen 200% since 1963; arrests for lesser crimes are also up 200%; arrests for prostitution are up 287%; arrests for trafficking in and using drugs are up 4600%; and one out of every nine American youths will be arrested and in court before the age of eighteen.

Statistics, however, are not so important as what we do with them. A conclusion held by the writer is that the alarming sociological statistics quoted above are the result of less than positive teaching of religious beliefs and morality by the Church. The Church prides itself on having no long list of prescribed major and minor theological tenets, and a

relatively short list of moral prohibitions; but the pendulum has swung too far, with nothing required, nothing prohibited, everything seen as "relative", no blacks and no whites in belief and practice. The Church has fallen into low regard as a source of moral, and even spiritual, guidance for the individual and the community; and what society believes cannot be found in the Church, it seeks outside the Church, and that gives rise to the proliferation of secular "morality" and contrived counterfeit "spiritual experience".

The Church, which may still rightly hold for the freedom of intellect and individual conscience, can, and, pray God, will, rise to the position of moral and spiritual leadership conferred by our Lord. He did indeed mean it when He promised, "When the Spirit of Truth is come, he will guide you into all truth." It is time for the Church to take leave from the causes of the world and intramural concerns. Turning to the Holy Scriptures and to prayer, the Church needs to let the world hear again a few well-chosen "Thou saith the Lord".

The Church need not seize moral and spiritual leadership in a vacuum: it already possesses that leadership from God; it remains for us to rediscover its possession — Taddled from a parish bulletin (Diocese of Oklahoma)

CREAM OF THE CROP

THE Episcopal Book Club has happily presented to its members as the winter selection, a first-rate contemporary book by an acknowledged Anglican scholar that does justice to the wholeness of the Catholic Faith. *The World Is a Wedding*, "explorations of Christian spirituality", is the fruit of fifteen years of teaching by Arthur Macdonald Allchin (better known as Donald Allchin), as he conducted retreats and conferences both in England and in the United States. The essays are concerned with the unfathomable mystery of human life as it is lived in the growing realization of the presence and power of God. It is concerned with Christian spirituality as it is lived and prayed, the life of God in the life of man, the life of man's spirit transformed and renewed in the coming of the Spirit of God.

Out of his vast experience, Father Allchin has come to certain settled convictions. The first relates to the sense of the mystery of things. Only an attitude of humility and respect is appropriate before the deep things of man, and only an attitude of humility and worship before the deep things of God. The author writes, "This is where we must begin if we would

come to know God, in silence and amazement." From that essential truth there follows an unfashionable respect for the given elements of Scripture and Tradition to be accepted as forming part of a coherent whole. He refuses to reduce or accommodate himself to the requirements of our late twentieth century mentality. "The knowledge of God can grow in us only insofar as we are seeking to conform our lives to the revelation of God's will for us; in Christian terms insofar as we are willing to enter into and participate in that community of love and knowledge, of faith and experience which is called the Church."

His further conviction is that we live in an age which, while it is rich beyond belief in certain areas of human achievement, is, nonetheless, strangely impoverished in more vital matters. We have been caught in a temporal parochialism which afflicts so many of our contemporaries. In contrast to that parochialism, Father Allchin is concerned with a spirituality which is rooted in a tradition of faith and experience of many generations.

To illustrate his convictions, the author turns to the lives of Saints to provide an invaluable resource

for understanding and interpreting the Gospel. "... in the words of a sixth century Patriarch of Jerusalem, of a nineteenth century farmer's daughter in Wales, of a seventeenth century monk in Kentucky, so in the life of one of the greatest saints of the Russian East, we catch some echo of the words of God."

The World Is a Wedding is written from within the tradition of the Church of England, but it is also written from the experience of a constant interaction and exchange with other traditions.

Canon Allchin has provided EBC members with a sound study of Christian spirituality which is concerned with the perennial truths of the historic faith. His insights into the importance of the sacramental life and the experience of Christian saints in their search for God refreshingly lifts us out of the limitations of contemporary "fads" and sets us down squarely within the framework of the Gospel. Here we have a book of sound ascetical theology based upon Catholic dogma and sacramental theology.

The author's comment in the introduction to his book summarizes the lasting value of *The World Is a Wedding*: "To speak of spirituality

is to speak of that meeting of eternity with time, of heaven with earth; it is to recover the sense of the holiness of matter, the sacredness of this world of space and time when it is known as the place of God's epiphany. Above all it is to know that man's life, man's body is to be the place of God."

The author of the EBC winter selection is a canon of Canterbury Cathedral Church and is well-known and respected throughout the Anglican Communion as a scholar, a spiritual director, and a leader in ecumenical discussion with the Orthodox Church. A graduate of Oxford, Father Allchin studied for the priesthood at Cuddesdon Theological College. He served as a priest in several important posts including the prestigious position of Librarian of Pusey House at Oxford. He was a guest lecturer at the General Theological Seminary in New York (1967-1968), during which time he was in demand throughout the United States as a speaker. Author also of *The Silent Rebellion*, an original and important study of the revival of monasticism within the Anglican Communion, he writes with authority, clarity, and conviction. He has served as editor of

The more we witness death in its many forms, the more we perceive God's omnipotence, omniscience, and omnipresence, and, above all else, his
LOVE

Sobornost, the excellent quarterly publication of the Fellowship of St. Alban and St. Sergius, an international association devoted to furthering friendship and understanding between Anglican and Eastern Orthodox Churches. Father Allchin is also Warden of the Sisters of the Love of God, an enclosed community of nuns near

Oxford, and has been residentiary canon at Canterbury since 1973. [*The World Is a Wedding* is published in the United States by Oxford University Press, 200 Madison Avenue, New York 10016, \$7.95; EBC members' price, \$6.48, including postage and handling. See the coupon on the following page.]



DEPARTMENTS



LOVE

☐ Everything in your life can have love for its motive, its end. The vows by which you bind yourself are precisely your own way of embodying your love for God and man. The more you grow in love, the more clearly you will understand what the vows demand; and the more seriously you live your vows, the more you will grow in love. —From the Rule of the Blessed Sacrament Fathers (Holland)

HANDS ACROSS THE SEA

☐ Maidstone (36 miles from London, 26 from Canterbury) Parish Church invites "church and school choirs and orchestras" visiting England to enjoy the parish's overnight hospitality. For further infor-

mation: Maidstone Parish Church, The School House, Priory Road, Maidstone, Kent; the telephone number is 0622/57702.

GREATNESS

☐ The Church is made great, not by soft seats and subdued light, but by wise and courageous leadership both in the pulpit and in the pew. She is made great, not by sweet tones of the organ, but by gentle yet strong personalities that somehow reflect Christ. Not by tall towers with their chimes and bells, but by the lofty vision of the tall-souled people is the Church made great. The Church becomes great, not by a big budget, but by big hearts in big people who love and serve. Not by a large membership, but by God's presence and direc-



AN INVITATION FROM THE EBC



ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival—otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$20.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.



- ☐ Begin my membership by sending me the selection, *The World Is a Wedding*.

By paying for four seasons in advance, the book will cost me, as a member, only \$5.00, otherwise the selection will be billed to me at \$6.48, the EBC special price.

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PLEASE PRINT

ion and power does the Church grow — not by what she has done in the past, but by what she is trying to do with all her heart now and in the future. —A parish bulletin (Diocese of Rhode Island)

AWE

□ The possibilities of awe and mystery are built into all the Anglican services wherever the word “holy”, wherever the word “eternal” or wherever the word “almighty” is used; wherever God is called Creator or Redeemer there is a potential conveyor of awe. Why does it so rarely take effect? Partly, I think, from lack of teaching, partly from faulty presentation. The most elaborate ceremonial can fail to produce it; the most beautiful words can fall flat. I do not know the answer, but I believe that the first necessity is for the officiant really to be worshipping and to mean every word that he says. —A British priest in *Church Times* (London)

MAKES THE HEART GLAD

□ To read that the newly-installed Vice-Chancellor and President of the University of the South has said that “The University of the South could set an example of how an education should afford a student the best from the academic and spiritual standpoints. The two were meant to be together, and the University of the South was found-

ed on that tradition The Gospel of the Lord is the Gospel of truth, and the goal of education is the seeking of truth.”

□ To read in a Diocese of Georgia parish bulletin: How proud and happy I am that [our] folk don’t desert their church in the summer-time. Last Sunday a fine congregation was on hand to enjoy the music of a full choir, to welcome several new families, to support a lively adult class, and simply to enjoy being in Church. I continue to be grateful for the concern and commitment that our people demonstrate in so many ways.

REMINISCENCE

□ In the rector’s former parish, a parishioner asked to kiss the bishop’s ring. After a moment of embarrassment, the bishop took the ring from his hip pocket. —A parish bulletin (Diocese of Northern California)

PLAYING CAESAR

□ For almost twenty years now, the Churches have been devoting themselves predominantly, in some cases exclusively, to issues of sociology and politics. They have been led into deeper and deeper commitment to public action of a kind indistinguishable from the local political club. That commitment has changed the way they pray and worship and proclaim the Gospel. The workdays of their

members are filled with considerations of ethnic identity, housing rights, land distribution, unionization, environmental pollution, disarmament, women's rights, sexual fulfillment. The focal points of parish and diocesan life are no longer communal devotions, religious celebrations, or the liturgical year, but the visible efforts and achievements of civic life. — Malachi B. Martin in *National Review*

FOR THE RECORD

□ [The House of Bishops, meeting in Kansas City] spent a half hour in small groups, assessing response in their various dioceses to the Proposed Book . . . and estimating the strength of sentiment for "the continuing and full use of the 1928 Book" after 1979. Reports from each group revealed overwhelming acceptance of and use of the Proposed Book at present; they described strong pro-1928 Book feeling as "substantially small . . . dwindling . . . held by only a small minority of laity . . . no agitation for full continued use . . . strong but quite spotty." — Diocesan Press Service

□ In Basel, Switzerland, Henry VIII's Prayer Book brought \$65,540 at auction.

□ When it was revealed that Seabury Press, an official publisher of the Church, would not be able to borrow money to help meet periodic cash problems with such a

debt on its books, the Church's Executive Council voted to forgive the Press a debt of \$1,163,422 and so facilitate its possible merger with the Church Hymnal Corporation, a successful subsidiary of the Church Pension Fund. The Council also voted to guarantee a bank loan of \$350,000 due in January, 1979.

GOLF & CHURCH

□ One man came out of his house on his way to church on Sunday morning, just as his neighbor came out of his with his golf clubs. The golfer said, "Henry, come play golf with me today." Henry, with an expression of self-righteous horror on his face, replied, "This is the Lord's day, and I go to church. Certainly I would not play golf with you."

After a moment's embarrassed silence the golfer quietly said, "You know, Henry, I have often wondered about your church, and I have admired your fidelity. You know also, however, that this is the seventh time I have invited you to play golf with me — and you have never invited me to go to church with you." — A parish bulletin (Diocese of Oklahoma)

CORRECTION CORNER

□ Robert Marshall Anderson was enthroned as VII Bishop of Minnesota in the Cathedral Church of Our *Merciful* Saviour, Faribault

[The Diocese of Minnesota was constituted in 1859, the Diocese of Duluth in 1895; after Minnesota and Duluth were reunited in 1944, the see of the former was moved to Minneapolis and the Cathedral Church of St. Mark, but the Church of Our Merciful Saviour retained cathedral status.]

□ The Canadian diocese of which Winnipeg is the See City is not Manitoba (there is no such diocese), but Rupert's Land (which name is also used for the Province, both ecclesiastical and civil).

□ It was Cheung Wing Ngok, 61, a priest since 1946 and most recently Vicar of St. Stephen's Parish in Hong Kong, who was consecrated Assistant Bishop of Hong Kong and Macao on the feast of St. Barnabas.

PAX RARA

□ Less than eight per cent of the time since the beginning of recorded history has the world been entirely at peace. In a total of 3,530 years, only 286 have been warless. —A Canadian parish bulletin

NO KIDDING

□ A white-collar union in Great Britain, the Association of Scientific, Technical and Managerial Staffs, reports that it has enlisted some 100 English priests and hopes that more will join. More recently, six priests in England met with

British trade union officials to discuss "ways of improving their pay and working conditions . . ." —*The Wall Street Journal*

□ At a state Council of Churches assembly recently, The Holy Communion was concelebrated by a bishop of the American Church and "bishops" of two Protestant denominations.

CHRISTIAN WORK

□ As Christians, our worship is centered in the liturgy of the Eucharist. "Liturgy" means "work of the people" (that is, business or obligation of the people: What the people *do*). It is doubtful that most of us consider our worship to be work, but that is precisely what it is. Liturgy and worship are work in the fullest and most positive sense. Liturgy, if it is to be worthy, must involve very real effort, the expenditure of energy, a goal, and a sense of accomplishment. —A parish bulletin (Diocese of Chicago)

WORDS

□ Wilfred Funk, distinguished lexicographer and dictionary publisher, selected the ten most expressive words in the English language: the most bitter word is *alone*; the most reverent, *mother*; the most tragic, *death*; the most beautiful, *love*; the most cruel, *revenge*; the most peaceful, *tranquil*; the saddest, *forgotten*; the warmest,

friendship; the coldest, no; the most comforting, faith. — Taddled from *Praying Hands*

FORTH & BACK

□ From a Diocese of Southeast Florida parish bulletin: . . . all clergymen, delegates, alternates, and parishioners are invited to [the] church to meet the seven new priests (and their wives if married) . . .

And if their wives aren't married, they shouldn't be there!

□ From a parish bulletin: We are members of the world-wise Anglican Communion . . .

The TAD reader who sent the bulletin in had written: "Unfortunately true".

□ *If a dollar you have lost,
'Twill be found without delay
'Cause, you see, a dollar bill
Won't go very far today.*

—Michael F. Ellis in the *Buffalo Evening News*

With due apologies to Mr. Ellis, we should like to point out that a TADOLLAR will still go just as far in bringing you four issues of the little magazine from birthday to birthday.

VISIBLE AND INVISIBLE

□ Houses are visible, but homes are not. Churches can be seen, but the fellowship of believers that makes the Church is an invisible spirit. Citizenship papers are seeable, touchable and weighable,

but patriotism is not. A marriage license is purchasable, but love is not. Birthday and anniversary gifts can be measured in terms of dollars and cents, but thoughtfulness and appreciation cannot. —A Canadian parish bulletin

SOMETHING FOR NOTHING

YOU can't get something for nothing." What an absurd statement! The most precious things we have we got for nothing — starting with life itself. Who of us paid for his mother's love, for his religious convictions, his freedom to pursue happiness? Whom did we pay for the ideals of justice and fair play?

All of us are born in debt. Because our creditors are not pushing us, most of us stay that way. Surely — as a matter of self-respect — we ought to pay a little on account and not accept all of those things for nothing.

How does one go about paying benefactors dead and gone? By helping those who need help — but in terms of love and understanding, of encouragement, of spirit-lifting confidence. It is not how we contribute that is important. What is important is that we have the desire to contribute, a feeling of responsibility to give. —A parish bulletin (Diocese of Southwest Florida)

BURIALS

† Norman Rockwell, 84, New York City-born and Vermont-educated illustrator whose *Saturday Evening Post* covers depict American life from the turn of the century through the American Bicentennial (his last published work was of a "Happy Birthday" ribbon tied around the Liberty Bell; his most famous work, the World War II Four Freedom series) and who used his down-the-street and across-the-way smalltown neighbors as models (his auto repairman posed for a town meeting illustration, the local chief of police as a Secret Service agent standing behind the late President Kennedy); from St. Paul's Church, Stockbridge, in the Diocese of Western Massachusetts.

† Guy Marshall, 69, a priest since 1937, consecrated Suffragan Bishop of Trinidad and Tobago thirty years later, with episcopal responsibility for the Missionary District of Venezuela (1967-1974), and most recently Assistant Bishop of Peterborough, Province of Canterbury; in England.



DISCOVERY

THE last quarter of the twentieth century is going to be a greater time of crisis than the human species has ever before experienced in its history on this planet. Man's faith in what he can do on his own without any transcendent aid, and his childlike faith in the capacity of science and technology to solve every problem, is going to fade before the terrible problems of such an age. Man will more and more feel himself lost and helpless as he crowds together on a planet too small to hold and feed his numbers, where the by-products of his science and technology increasingly pollute and ruin his home in the universe. In such a time many will despair and lose hope. Only those who find some real transcendent reference beyond space and time for their lives will be able to live creatively and courageously. Only those who have grasped the reality of God as He has revealed Himself in Israel and in Christ will have the unshakeable faith and hope demanded for carrying the human species through that decisively critical period of its history on earth. The most important discovery that anybody can make today is the discovery of the living God. — Priest-scientist William G. Pollard

THE BOOK OF COMMON PRAYER AND THE PROPOSED BOOK



(This is the fifth in a series of comparisons of the Book of Common Prayer [BCP] with the Proposed Prayer Book [PPB], the excerpts from which are photographically reproduced without editorial comment and, in the case of the PPB, by permission. ©1977 by Charles Mortimer Bulbert, Custodian of the Standard Book of Common Prayer. All rights reserved.)

A Penitential Office for Ash Wednesday.

- ¶ *On the First Day of Lent, the Office ensuing may be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany; or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*
- ¶ *The same Office may be read at other times, at the discretion of the Minister.*
- ¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, * and renew a right spirit within me.

Cast me not away from thy presence, * and take not thy holy Spirit from me.

O give me the comfort of thy help again, * and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; * and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, * and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit; * a broken and contrite heart, O God, shalt thou not despise.

Glory be to the Father, and to the Son, * and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

¶ If the Litany hath been already said, the Minister may pass at once to O Lord, save thy servants; etc.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it
is in heaven. Give us this day our daily bread. And forgive
us our trespasses, As we forgive those who trespass against
us. And lead us not into temptation, But deliver us from
evil. Amen.

O Lord, save thy servants;

That put their trust in thee.

Send unto them help from above.

And evermore mightily defend them.

Help us, O God our Saviour.

*And for the glory of thy Name deliver us; be merciful to us
sinners, for thy Name's sake.*

O Lord, hear our prayer.

And let our cry come unto thee.

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers,
and spare all those who confess their sins unto thee;
that they, whose consciences by sin are accused, by thy
merciful pardon may be absolved; through Christ our Lord.
Amen.

O MOST mighty God, and merciful Father, who hast
compassion upon all men, and who wouldest not the
death of a sinner, but rather that he should turn from his
sin, and be saved; Mercifully forgive us our trespasses; re-
ceive and comfort us, who are grieved and wearied with the
burden of our sins. Thy property is always to have mercy;
to thee only it appertaineth to forgive sins. Spare us there-

fore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants; but so turn thine anger from us, who meekly acknowledge our transgressions, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment,

And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord, *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

-BCP

Ash Wednesday

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Joel 2:1-2, 12-17, or Isaiah 58:1-12

Psalm 103, or 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and

meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.

The following Psalm is then sung or said

Psalm 51 *Miserere mei, Deus*

Have mercy on me, O God, according to your
loving-kindness; *
in your great compassion blot out my offenses.

Wash me through and through from my wickedness *
and cleanse me from my sin.

For I know my transgressions, *
and my sin is ever before me.

Against you only have I sinned *
and done what is evil in your sight.

And so you are justified when you speak *
and upright in your judgment.

Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

For behold, you look for truth deep within me, *

and will make me understand wisdom secretly.

- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise

Litany of Penitence

The Celebrant and People together, all kneeling

Most holy and merciful Father:

We confess to you and to one another,
and to the whole communion of saints

n heaven and on earth,
that we have sinned by our own fault
n thought, word, and deed;
by what we have done, and by what we have left undone.

The Celebrant continues

We have not loved you with our whole heart, and mind, and
strength. We have not loved our neighbors as ourselves. We
have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved
your Holy Spirit.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the
pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation
of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those
more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and
our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to
commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done:
for our blindness to human need and suffering, and our
indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,

Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;

Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

A deacon or lay reader leading the service remains kneeling and substitutes the prayer for forgiveness appointed at Morning Prayer.

The Peace is then exchanged.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

The Litany of Penitence may be used at other times and may be preceded by an appropriate invitation and a penitential psalm.

-PPB

KING KAMEHAMEHA

ONE OF the most remarkable achievements in translating the Book of Common Prayer into other languages was the Hawaiian one, done by Kamehameha IV, King of Hawaii (1855-1863), who died when 29 years old, deeply mourned by his people.

The [English] Bishop of Honolulu, in giving an account of him, wrote, "The King had received Holy Communion on Sunday, 15 November 1863, two weeks before his death. On 22 November he was at the Litany at 6:30 p.m. and Evensong at 7:30 p.m. I was struck with the earnest and devout manner in which he joined in the responses at the last time he was at church.

"Two months ago he and the Queen were thrown out of their carriage; they escaped with a few bruises and sprained ankles. The King sent for me the next day at 6 a.m. to give him the Holy Communion; for, he said, 'when we have received signal mercies, there is no higher form by which we can express our gratitude than the Sacrifice of Praise and Thanksgiving'. At 7:30 Sunday mornings, before his last indisposition, he would breakfast with his dependents on the verandah of the palace

together with many servants, and he would conclude always with prayers from the Hawaiian liturgy.

"In his time of mourning for the loss of his infant son, which broke his heart, he sought comfort in translating the Book of Common Prayer. His love for the Prayer Book was something beyond all that I had ever met. He saw in its wide diffusion throughout the Islands the great spiritual instrument for raising his subjects to a higher moral life. He believed and testified fearlessly, that in the Prayer Book and in the constitution of the English Church was the purest form of Christianity in the world. He embraced it with all his heart, and sought, as an humble penitent, to live by it."

To the Hawaiian Prayer Book the King added a Preface to introduce and explain the Prayer Book to his people. His thoughtful preface he himself translated back into English, so that his English friends could see what he had written. He concluded with the words, "... this book is not intended solely for the purpose of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings

in this world as well as in the world to come; that we may be guarded from all manner of harm, from all kinds of temptations, from the power of lust, from bodily suffering, and also that we may find forgiveness of our sins." —From *Faith and Heritage* (Prayer Book Society of London)



ROGATIONTIDE

SAINT Mamertus was Archbishop of Vienne in Gaul from 461 to 475. The area was troubled by volcanic eruptions and, in 470, he introduced litanies to be said on the three days before Ascension Day, asking for God's protection against earthquakes and all other natural perils.

An older pagan feast called Robigalia, in which processions were made through the newly-sown fields asking the gods to protect the crops from mildew, fell on 25 April. As frequently happened, Christian feasts took over from the pagan: 25 April became St. Mark's Day, and the Monday, Tuesday, and Wednesday before Ascension Day became Rogation Days, with processions around the fields, praying for the crops and their harvest. (The word "rogation" comes from the Latin *rogare*, meaning "to ask".) In 747 the Church in England adopted the custom and the

preceding Sunday soon was called Rogation Sunday, with the four days together becoming Rogationtide.

Whenever we ask God for anything in our prayers, we must be willing to work toward obtaining it ourselves; if not, our prayer is meaningless. Prayer is asking God to work with us to attain some end, whether it be "thy will be done" or the "please give me a bicycle" of a child. Thus, in Rogationtide, we are asking God to work with us as we prepare the earth, plant the seed, and nurture the crop to harvest. In our present economy, the farmer is in the minority, so we extend our prayers to ask God to work with us in our daily work whatever it may be. The Rogation Collect asks God to "bless the labours of thy people", so we see that the Church had a Labor Day many centuries before the birth of Samuel Gompers, and before organized labor chose the first Monday of September.

As we think about "the fruits of the earth" and the labors of men, we must remember that we are stewards of the earth and should try to do our best to maintain and preserve His good gifts. Ecology, conservation, and anti-pollution are not biblical words, but the Bible abounds in reminders that with obedience and faithfulness the earth will be a blessing to us. —A Canadian parish bulletin

ON BEING ALONE

MANY of us are uncomfortable being by ourselves. Most of us are by nature social beings. We like being in groups, joining others in activity. Americans are notorious "joiners". Being alone is associated with boredom; boredom brings with it a sense of the unfulfilled.

I suggest that being alone is an art which needs to be cultivated and practiced. The hectic pace of



"All right, so your hair is coming down a little bit. . . If you were deeply spiritual, you wouldn't worry so much about outward appearances!"

our society leaves very little time for one to be alone with oneself, one's thoughts, one's inner being. Being alone can be a time of great creativity and discipline. Carl Sandburg once said, "One of the greatest necessities in America is to discover creative solitude."

Being alone can be a time of meditation and rejuvenation. When I had my previous parish, I would spend at least three days each year at a Roman Catholic monastery to read, think, and generally be alone. At the end of each of those periods, I would come away refreshed and renewed, ready to face the world again, with energy I was sure was not there when I went.

The art of being alone is, I believe, an art which is necessary for us to practice for our emotional and intellectual health. Our Lord realized that necessity when He would go off by Himself to pray and meditate. Jesus saw being alone as a time for renewed strength and energy to practice His ministry. While I enjoy the comradeship of other priests, I take great joy in knowing that their absence gives me the opportunity to practice the art of being alone. —Taddled from a parish bulletin in the Diocese of Newark

❧

Some open minds should be closed for repairs.—A parish bulletin.

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LIFE AND DEATH

THE Burial Office and the Requiem Eucharist are frequently used by the Church to celebrate life and death.

When each person comes to make his communion, he not only receives the sacrament of our Lord's Body and Blood, but surely in some way has invisible and spiritual relationship with those who have entered Paradise. At that moment, the Communion of Saints is more than a doctrine, it is a blessed reality. It is not unfitting to observe that that act of worship is glorious. The congregational singing, the parish family and friends offering their prayers in great corporate devotion for the loved ones departed, the great hymns of the Church — "O God our help in ages past", "A mighty fortress", "For all the saints", and the like — the whole victorious and triumphant note of the Eucharist is a telling witness to our Easter faith.

For whom is a funeral conducted? Obviously not for the visitors from outside the Church, although they are most welcome; nor is the funeral even primarily for the parish or the flesh and blood family. It is not a memorial service merely to comfort the bereaved. The attention of all is focused not on ourselves, but

rather upon God and the persons and existence of those who have passed through death. To say, "There is nothing more we can do for them" is a complete denial of our faith. We come together to pray for God's grace to bring them at last to perfection, to forgive them all their sins, and to grant them a final place in His heavenly kingdom. The Eucharistic Sacrifice is the most efficacious means to do this that the parish has at its command.

Christian burial is a benediction upon the spirit of the deceased. It is a service of thanksgiving to God for the earthly life that has come to a close, and a giving over of the ones we love to the mercies of God in the faith that He will preserve them with Him in eternity. It is a service in which joy and sorrow are mixed, for while we say an earthly farewell, we know that the dead are alive in Christ and with others whom they "have loved long since and lost awhile." It is a service of triumph and hope, for those of us who remain know that we too journey toward the same eternal home, and we know that in the Communion of Saints we are joined with the Church Triumphant. —A parish priest in the Diocese of Dallas

INCENSE

THE DEAN of one of the Church's seminaries used to tell his liturgics class, "There are only two odors mentioned in Scriptures—brimstone and incense; so we had better get used to one or the other." Even taken humorously as the statement was intended, it does have Scriptural grounds.

Incense was used in the Jewish temple as a sign of worship offered to the praise of God; and St. Luke reminds us that incense was brought to our Lord by one of the Magi (a symbol of His divinity).

The Catholic religion is unashamedly sacramental. We believe God made everything and He saw that everything He made was good. We believe that "the Word was made flesh and dwelt among us", sharing our humanity in our very material world. As Christ redeemed all mankind, so all of creation shares in God's redemption and is to be used to express the worship of God. ("O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever."
— *Benedicite, omnia opera Domini.*)

Because we are not pure spirits but body-soul beings we worship God both in our spirit and with our body. There is nothing strange

about that; it is the way we were made. So the Church has always used "sacramentals" in its worship — the cross, a ring at a wedding, and candles on the altar — material things which symbolize spiritual realities — that Christ died for us, marriage is a spiritual union between husband and wife, and that Christ is the Light of the world.

So with incense: it is a symbol of prayer, of the intercession of our Great High Priest, and of the prayers of the saints. The Psalmist prays, "Let my prayer be set forth in thy sight as the incense"; and St. John, describing the worship of heaven as seen in his vision, writes "Another angel came and stood at the altar, having a golden censet, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

If the seminary dean was right — and I believe he is — incense is preferable to brimstone! — Submitted.



The self-made man — a horrible example of unskilled labor — Inscribed in a book sent to Pass Along

NO SPACE FOR GOD

IT IS an ad-conscious age. It has been claimed that nobody can get through a day without having somebody try to persuade him to buy something, to think something, or to do something.

Who sells the really great things? Who advertizes faith, hope and charity? Who, in fact, speaks for God?

The voice of God is a still, small voice, but it is vital that those who hear it should be concerned to let it be heard by others, lest it be drowned in the cacophony of other sounds.

People are generally shy about talking about religion, even when it means a great deal to them, and that is a pity. After all, people are ready enough to argue about politics, or the day's news. And yet to talk a little about religion, always provided that the speaker knows what he is talking about, would often be much more helpful.

It isn't easy: it often requires courage; it always needs tact; but it is enormously worth doing. Even to let fall into a conversation the statements that we go to church, that there are certain things we hold sacred, that there are some things we believe very strongly, can

often do more good, and be more powerful a message, than we ever realize.

We are not going to find, ever, much space for God in the great publicity scene. We just have to make space for Him ourselves, and speak for Him, and act for Him, whenever we can. — An English priest



MISPLACED ADDRESS

A little girl was carefully instructed to address the bishop as "My Lord". Later, on being asked by him how old she was, she blurted out, "My God, I'm six!" — Borrowed and re-borrowed

QUARTER WATCH



On the Feast of St. Ignatius (proposed calendar date, 17 October) and at Sewanee, Tennessee, the 100th Archbishop of Canterbury was awarded the honorary degree of Doctor of Divinity and the University's 13th Vice-Chancellor and President was installed. The University of the South was founded in 1858 by the I Bishop of Louisiana (and a major general in the Confederate Army;

he was killed in action at Pine Mountain, Georgia, in 1864), opened for students in 1868, and is presently owned by 24 dioceses of the American Church.

¶The Episcopal Churchmen of Christ Church Parish, Winnetka, in the Diocese of Chicago, gave \$34,532 in gifts to organizations and activities outside the parish during the past year.

¶Remember the Church in your will.

¶The Church and Synagogue Library Association (POB 1130, Bryn Mawr, Pennsylvania 19010) is accepting nominations for annual awards for: Outstanding Congregational [we'd put it Parish or Parochial] Librarian; Outstanding Congregational Library, and Outstanding Contribution to Librarianship. Letters of nomination for awards, identifying the award, giving the name and address of the nominee, the reasons for the nomination, and citing some of the accomplishments of the nominee, should be sent to: Mr. Ed Riedesel, CSLA Awards 1979, 3350 South Babcock Street, Melbourne, Florida 32901, before 1 March.

¶A diocesan convention of the Church in Puerto Rico recently ratified an earlier decision requesting the next General Convention (Denver in 1979) to grant the diocese (created a missionary district in 1902) extra-provincial status in its move toward autonomy. In

1976 at Minneapolis, the General Convention granted a similar petition from the Diocese of Costa Rica.

¶The National Book Fund Committee of the Church Periodical Club (Home Office: 815 Second Avenue, New York 10017) recently made some 22 grants for distributing Bibles, Prayer Books, Hymnals, and the like, including Bibles to the Church in Uganda and Books of Common Prayer to San Salvador, and arranged for the



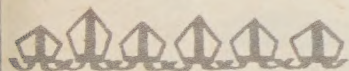
printing of 5,000 copies of *The Hymnal*, 1940 in Spanish to be distributed by the South American Missionary Society. CPC regularly provides free books and periodicals to domestic and foreign missions.

¶At its 15th General Synod, in Chicago, the Polish National Catholic Church voted to "terminate the Sacramental Intercommunion relationship with the Protestant Episcopal Church in the United States of America and the Anglican Church of Canada" by a vote of 312 to 106.

¶Included in an anonymous envelope from England which also enclosed a clipping from a recent

TAD: If the thing is true, it speaks for itself; if not, it should not be printed. We want the attention to go to the matter at hand, and not yet diverted to personality.

¶The House of Bishops has granted permission for the election of two suffragan bishops for the Diocese of Central and South Mexico (See City: Mexico City). Mexico is further divided into the Dioceses of Northern Mexico (See City: Monterrey) and Western Mexico (See City: Guadalajara).



¶On the Feast of St. Francis of Assisi (proposed calendar date, 4 October) and in Chicago, the Supreme Synod of the Polish National Catholic Church elected Francis Carl Rowinski, Bishop of the Western Diocese, Prime Bish-

op, in succession to Thaddeus F. Zielinske, retired.

¶On the Feast of St. Martin of Tours and in Orange, New Jersey, William Francis Burns, 60, a priest since 1963, was consecrated I Bishop of the Diocese of the Resurrection, in the Anglican Catholic Church (the successor by name to the Anglican Church in North America), bringing to five the number of bishops in that body.

¶Chauncie Kilmer Myers, 62, New York-born and New Jersey-educated VI Bishop of California (since 1966; he was priested in 1940, consecrated Suffragan Bishop of Michigan in 1964), has announced his intention to resign in April, citing ill health as his reason. He had earlier requested election of a coadjutor and expressed an intention to resign on his 65th birthday in 1981.

—clip and mail—

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